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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The wind in the street,
The breath of God over the roofs of the town,
Whispers a word
The tribes of the Wandering Shadow rejoice
having heard.

Forever, wherever the springtime
Halts by the open door,
The heart-sick are healed in the sunshine
The sorry are sad no more.

Something brighter than morning
Washes the windowpane;
Something wiser than knowledge
Sits by the hearth again.

Within him the sweet disquiet,
Before him the old dismay,
When the hand of Beauty beckons
The wayfarer must away.

For the sun of a thousand winters
Will stop his pendulous swing,
Ere man be a misbeliever
In the scarlet legend of spring.

—Bliss Carman.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIII. THURSDAY, APRIL 9, 1914. NUMBER 6.

JUSTICE! FREEDOM!

How shall all mankind be lifted,
Strength be brought to weakness lowly,
Toil's oppression-clouds be rifted,
Right be recognized as holy?

Many eras, many sages,
Life's sublimer words have spoken:
Flee your blood-stained heritages!
Justice! Freedom!—these the token.

—JAMES H. WEST.

Fifty-four years at the head of one church—surely that is one of the longest pastorates on record, and in this instance one of the most fruitful. Seventy-eight years old, and still combining the labor of a Bishop with the duties of a pastor; active every hour of the working day, yet always fresh and ready for each new service; erect, firm of step and clear of voice — such is Bishop Charles Edward Cheney, Bishop of the Reformed Episcopal synod of Chicago and pastor of Christ Church. Moreover, he has no thought of retiring, but expects to die in the harness. Throughout the many years he has kept with patient wisdom to his course, turning neither to the right nor to the left, teaching the truth as he has been given to see it, faithful and benign, loyal and loving. Surely that is success, and UNITY extends congratulations and the most hearty goodwill, wishing both pastor and church every blessing.

Wherefore so many books of prayers? Not less than a dozen have been published within the last six months, and still they multiply. It must be that they have wide reading, else they would not continue to pile up. A minister whose sermons and prayers are published recently left off the prayer, and he was flooded with letters asking him not to omit it in the future. Such books as those of Tipple and Orchard are richly rewarding, in that they unite the modern way of thinking with a deep and tender devotional spirit. Had we record of the prayers of Emerson, they could not have been better than those of Tipple. These books come in response to a deeply felt need for a more personal experience of religious reality. Weary of fruitless quest and endless argument, men seem willing once more to try the Way of Prayer. Surely here is a ray of hope for those who are watching the sky for signs of a return of the religious mood. Blessed is the minister who, having kept a sweet heart of prayer, can lead his vexed and bewildered fellow souls to the Place of Hearing.

J. F. N.

Hardly any novel of recent times—none, perhaps, since "Robert Elsmere"—has so stirred the religious world as "The Inside of the Cup," by Winston Churchill. It was a slice cut lengthwise out of the life of a great modern city, showing us that life as it is, all the way from St. John's Church, with its fashionable and exclusive audience, to dingy Dalton Street with its misery and squalor, where many sink in poverty and sin. The Rev. Henry Rose, of the Church of the Redeemer, Newark, N. J., reviews the story in a series of sermons entitled "The Outside of the Cup." He takes each of the leading characters in turn, from John Hodder, the minister who woke up, to Horace Bentley, the man who was a continual Christmas, to which he adds an answer to the question, "What, Then, is Christianity?" The sermons are forthright, direct, and to the point. They are simply and vividly written, and form a kind of commentary on the story, which the preacher accepts as true, for the most part, to the facts as to the church of today. The sermons are exceedingly worth while, and they go further than the story toward the solution of a problem as insistent as it is baffling.

Sidney L. Gulick, who has resided in Japan for twenty-six years as professor and lecturer to the Imperial University of Kyoto, is now in this country lecturing under the auspices of the Carnegie Endowment for International Peace. He is one of the too few Americans who has a right to speak on oriental questions from first-hand knowledge. At a recent address before the Chamber of Commerce of New York his twenty minutes was indefinitely extended by that busy body, and the applause at the close of the address was said to be nothing less than an ovation. Professor Gulick's message ought to be delivered to the thousands of young men and women in the high schools and colleges of America. A volume from his pen, recently from the press of the *Scribners*, is one of the books to be consulted. William H. Short, 507 Fifth Avenue, New York, the executive secretary of the New York Peace Society, is prepared to give information and possibly will be able to arrange speaking dates for this timely missionary in the cause of international peace. We trust that

the readers of UNITY will take active interest in this matter, and that educators in particular, will seek dates.

Not even a prophet can see the end of things in England. By taking the side of Tory politicians, the King may have set democracy back temporarily, but he has weakened himself—if indeed he has not admitted the entering wedge which will finally mean the downfall of monarchy. At least, he has fanned the fires of radicalism to a dangerous heat. What a spectacle of an army, willing to fire on striking workingmen at the slightest provocation, itself going on a strike and refusing to obey orders! Does anyone believe that the Tory party is really interested in protecting the poor Protestants of Ulster from the all-devouring Catholics of the south of Ireland? No; it is using the robe of religious prejudice the better to hide the wolf-claw with which it would tear to shreds and tatters the land policy of Lloyd-George. Not long ago they tried to get at George and put an end to his career by involving him in the Marconi stock scandal. Now they have another method; but for those who have eyes to see the cloud of dust kicked up in Ulster does not obscure the real issue. Truly, if there is anything more dangerous than an adventurous radicalism, it is the fanatical stupidity of conservatives. And, alas, it is possible for Lilliputian politicians to kindle a flame which even a Gulliver finds it hard to extinguish.

The Chicago Motor Club inaugurated on the first of April a unique safety campaign by placing "Safety First" patrol automobiles on the streets, bearing placards with such inscriptions as these:

"Safety First."
"Safety always is our Motto."
"Obey the laws and avoid the courts."
"Better to cause a delay than an accident."
"Respect for the rights of the pedestrian is necessary to command self-respect."

The cars thus decorated are to patrol the streets from 9 a. m. to 10 p. m. at a speed not to exceed ten miles an hour. After sundown the signs will be illuminated. There can be no reasonable doubt but that this will be a life saving business. Now that the Motor Men have inaugurated this unique educational movement, are there not other interests that might wisely use the moving autos to preach the message of safety, sanity and sanctity. Life in a great city is menaced in many ways. Here is an opportunity for the Citizens League and the Anti-saloon and W. C. T. U. associations to sound their warnings to the unwary. We have already commended the movement inaugurated in Cambridge, Mass., of using the bill boards in arousing the public to a sense of danger from alcohol and its attendant poisons and vices. Where is the city that will improve on the Cambridge method by inaugurating an automobile crusade against the vicious work of the cup and the pipe?

What a prodigious worker is Paul Carus! Besides editing the *Monist* and the *Open Court,* he publishes two or three books every year, and never seems to tire. For more than a quarter of a century, with indefatigable industry and an equally amazing resourcefulness of scholarship, he has advocated the philosophy of science. By the same token, he stands four-square against all anti-scientific tendency, and in one of his latest essays classes "The Principles of Relativity" with pragmatism and other aberrations of the modern mind. So also "The Mechanistic Principle," which he quite thoroughly pulverizes in an essay of singular lucidity, which includes a critique of the privately printed book of Mark Twain, "What is Man?" One who would like to go into the crypt of philosophy and look into the fundamental questions, led by a clear-visioned thinker who is as catholic in thought as he is luminous in style, will find these little books a joy. Add to these his study of "Nietzsche," than which we do not remember to have seen an analysis at once more merciless and gentle. It lets light through the man, showing the pathos of his life and the thinness of his theories, with an insight as keen as it is kind. He shows how the teaching of Nietzsche, set forth in picturesque, aphoristic style in "Thus Spake Zarathustra," derives, in fact, from the little known work of Max Stirner, "The Ego and His Own," and how it works out in the exaggerated egoism of George Moore. The work is done with such delicacy, restraint, and withal completeness, that one does not realize at first how little is left of the philosophy of Nietzsche at the close. Nietzsche burnt himself out, and left hardly a handful of ashes.

We print this week an article on "Religion in our Public Schools," taken from the annual report of the Birmingham, Alabama, Public Schools. The author of the article is one of the leading educators of the South, a Welsh boy, reared in Ohio, a graduate of Marietta (Ohio) College. He has, probably for the last twenty years or more, been at the head of the schools in this rising city of the new South. The entire report for 1913, which covers some 150 pages, is replete with suggestions for the educator. It is illustrated by a number of pictures indicating pedagogical advance in many departments. His suggestions concerning religion in the public schools are so fraught with wisdom and touched with sanity, which is so deficient in much of the discussion of this subject, that we are glad to make room for the entire article in the columns of UNITY. Professor Phillips' constituency is more homogeneous than that found in

northern cities of the same size, where even his temperate statement of the universal in religion, involving readings from the Bible, the singing of hymns and the use of the universal prayer, would be met with opposition from the suspicious Catholic on the one hand, the vigilant Jew on the other, and a militant fraction of those to whom the word religion in any sense, and the attitude of worship, however lofty, is a source of irritation and antagonism. With the growth of reason and the attendant confidence in one another there must surely come into the minds of the intelligent wherever art and speech obtain a recognition of the sanctity of life and the besetting mysteries of the universe. While the suspicious dogmatists remain unsympathetic with any attempt to teach even the most universal elements in religion during school hours, there will come more and more among the competent a sense that some systematic provision should be made for religious instruction *outside* of school hours; so we return to the recommendation often urged in these columns, that a half day be omitted from the schedule of the school room, say Wednesday afternoon, wherein the children can be turned over into the hands of the religious instructors most trusted by their parents. This would give the pastors a chance to gather the children into their respective churches, parish houses, or if necessary, such unused rooms of the public school buildings as would meet the demand, and there teach them the deep things of life from their standpoint. Perhaps, when our theological distrust and sectarian rivalry are abated, credit can be given for Wednesday afternoon work done in this fashion, decided not by sectarian but by academic efficiency. At any rate Professor Phillips' article shows that the question of religious training in the public schools of America is not yet closed, and we welcome the discussion of the same in the columns of UNITY.

Editorial Wanderings

My last word to you left me at Oklahoma City in a snow storm, so I found the clear sky and warmth of the long reaching desert very welcome. How full of peace and a certain kind of power is this sea of dry land! The spacious stretches suggest infinity. At first it seems to be so destitute of life, so inhospitable to man, that it suggests the primeval chaos, but on more familiar acquaintance the desert grows rich in a life of its own, the little gophers playing about the mounds seem happy, the prairie-dogs colonize, and the cacti in ever varying shapes and sizes grow more and more interesting.

I broke my journey at a certain town, which shall be nameless, over Sunday; it proved to be a "Go-to-meeting Sunday" for that place. I accepted the invitation generously placarded everywhere, and desiring to meet the crowd that was *not* in evidence, I accosted five men with the same question, receiving like answers from four:

"Are you acquainted in this town?"

"Fairly so; I have been here a good many years."

"Can you tell me where the —— church is?"

"Now you got me. There is a bunch of churches over yonder, but I don't know exactly which is which."

It was the fifth man who knew where to locate the church I was seeking.

I attended service at what appeared to be the popular church of the town. The auditorium was about half filled, and the minister, an orator in his line, dealt in a lurid theology of the medieval type. The audience seemed to be more entertained than scared. One wonders what would have been the response in that blustering, pushing, prosperous Texas cattle town, if the gospel of hope, the message of brotherhood and a benign interpretation of Deity, could have been presented with the same directness, fervor and rhetorical ease as characterized the message of damnation to which I listened. If "Gospel" means "good-spell," the message delivered in that church might more properly be called *"Baspel,"* i. e., "bad-spell," because it accepted as a foregone conclusion that the bulk of the citizens of that town, and in fact the majority of Texans, not to say of mankind, were tumbling at a ruinous rate down the steeps of time into eternal woe.

My next stopping place was at Phoenix, Arizona, a town I visited seven years ago. Then it was a place of promise and all-absorbing interest, a place of large hopes and pioneer courage, and I find that many of the hopes that buoyed up the courage of its citizens then, have been dwarfed by the realization. The Associated Charities, which it was then my pleasure to have a small hand in organizing, is at welfare work in many ways. Miles and miles of the sandy streets have been paved; splendid sky-scraping business blocks have been built, a great new hotel has been achieved, and not alone one, but three stately high school buildings have been erected at a cost of half a million, and Phoenix modestly claims one of the few finest high school plants in the nation. The Woman's Club has come into possession of a model home of its own with fine auditorium and the necessary attendant rooms, all of restful and unique architecture. Here was given the first of the lectures to be delivered in that city, the one on "Robert E. Lee, the Man who Conquered Defeat." The place was full of women comfortably seated and apparently in a mental attitude to listen, to enjoy, and, if need be, to dissent from the address.

On a succeeding evening an address was given before the Men's Club of the Episcopal Church of the town. The Bishop of Arizona presided, and some eighty men scattered around in the Parish House

rooms, smoked and listened to "Cease Firing; a Plea for Disarmament." It was a distinguished audience of leading citizens, including the governor of the state and other high functionaries; but with all due respect to the Bishop, the live and progressive rector and the altogether representative quality of that intelligent audience of men, the contrast between the attitude and demeanor of the two audiences, divided by sex lines, was most significant. It seemed to the lecturer as if the women came with a gusto, with an air of "we-have-been-getting-ready-for-you, for this purpose this house was built, we seek information, and are determined not to be fooled, we are ready to weigh your argument and only to co-operate if we approve!" This seemed to the speaker to be the attitude of the women. They were climbing into citizenship. They were girding themselves for more responsibility and for leadership.

What can I say of the men? I could not suppress the suspicion that they had to be coaxed to come; had been lured by the promised cigar, which would sooth their restless nerves with nicotine in case the speaker should prove dull. Somewhere there were folding doors that could have opened the way into an auditorium with comfortable seats for the listeners and a suitable platform from which the speaker could have most directly and efficiently appealed to both the ears and the eyes of his audience; but all such preparedness had been steadily avoided in order to *catch* the men, and the hazy atmosphere of tobacco smoke shielded the members of the Men's Club from —what? Let the reader answer.

Of course all this seems an ungracious and unjust reflection on the men, but there is nothing personal or local in this comment; the situation was typical. To be frank, there was a lop-sided, *half*-hearted quality to both audiences. What a pity that husbands and wives, young men and their sweethearts, did not sit together for the consideration of the problems of Peace, which the man from Chicago undertook to discuss. So I come to my old protest against drawing sex lines, just as I protest against sectarian or partisan lines, each in the interest of that togetherness wherein men and women will attain the wholeheartedness that will make for uplift in the civic life of the community and the intelligent, spiritual life of the individual. Woman's clubs are very good, they have done a mighty work and more remains for them to do; men's clubs are very good, they have accomplished much and still a great work is waiting for them; but the potent club of the future is the "Man's and Woman's Club," which alone can represent a force that will be equal to the great tasks to be achieved in America.

One morning 600 or more splendid boys and girls came trooping at will, not marching in file, into the High School Auditorium, and after they had listened for an hour to the discussion as to "Who are the Cultured?" they trooped out again with the freedom of individuals, jolly, but not boisterous, free, but not rude, expressing unconsciously the individuality within the law of civil life, thus being prepared unwittingly for the responsibilities of citizenship.

One evening was given to a reading from Kipling, Browning and Emerson, in a home where loved parishioners from the All Souls Church of Chicago were the hosts, and where some eighty people gathered, representing an amount of culture, refinement, public spirit and love of high things, such as would be hard to congregate on so short a notice in a more easterly town.

Another evening a lecture was given before the State Normal School at Tempè. Here student body, faculty and citizens poured in to hear a discussion of the subject which they had themselves selected, i. e., "Cease Firing; or a Plea for Disarmament."

These four days at Phoenix were made radiant by delightful auto rides out into the desert and up toward the hills twenty miles away to the new town of Chapman, with its elegant modern hotel, High School and clustering cottages, all of which is the achievement of a yearling city—for a year ago it was just plain desert.

Seven years ago my visit was made memorable by a mountain stage ride of 50 or 60 miles up to the Roosevelt Dam then in process of construction; now the dam is completed and the creative tides of water, docile in the hands of men, are led hither and yon, making a salt river valley literally bloom as a rose. Great green stretches of alfalfa on one side, stretches, equally expanded, of desert gray on the other.

But these material triumphs and the peculiar charm of this redeemed desert, the attractive Spanio-Moorish architecture, with its low roof lines, large openings and inviting corridors, were all secondary in the joy of the editor of UNITY, whose primal pride and pleasure was in being the guest of two of his confirmation class boys, now rich in the companionship of sweet wives and blooming babies. City born and bred these brothers have turned aside from Chicago hustle and business opportunity, that they may become a part of the creative life of this far West, doubtless to win a leadership in their community in five years which in metropolitan Chicago could not be achieved in twenty-five years. Already the youngest of these brothers, who is still remembered by the Sunday School workers at All Souls as a "restless little tike," whose interest it was hard to hold and whose career it was hard to foretell, has become skilled in citrus culture and an authority in pig raising. Adventurous capitalists come to this Chicago boy to be instructed in the raising of hogs, and it is as an expert that his opinions are solicited.

It was an event to ride out to his ranch and see three hundred and fifty hogs treated to their breakfast, and to visit the nurseries where one thousand baby pigs, more or less (they would not stand still long enough to be counted accurately), were enjoying the sunshine and reveling in alfalfa prosperity,—and all this a result of three years farming, with the house, barnyard and charming orchard of oranges, aye and the wedding bells and baby girl thrown in to make up a rich sum total.

Recently the elder brother, still a boy, fresh from Cornell University, turned his back on Chicago possibilities and brought his blooming bride and budding babe out into the desert to join hands with the farmer brother; and now, jointly, in the town of Phoenix, they are selling the J. I. Case thresher and hay bailer, autos and whatever machinery is necessary to make farming in the desert scientific, progressive and almost as definite in result as work in a chemical laboratory.

At length these four days of sunshine came to an end. Another charming long railroad ride through the desert brought me to Colorado Springs Sunday noon, March 29th. But that is another story. More anon.

Jenkin Lloyd Jones

Colorado Springs, April 2, 1914.

American Illiteracy

The ideals of America are to be found in the utterances of Dr. Channing and Theodore Parker. We still need to go to them for the inspirations of democracy —and for the prophetic proclamation that essential christianity is democracy, and involves a transformation of the social economic order in order that all may share in the attainment of a truly personal life. If we turn back to their pages we shall find them aflame with an enthusiasm for popular education in the interest of democracy. We shall find Channing already advocating what we call now vocational or industrial education. We find Parker advocating not only free Common Schools and free High Schools but the college. It expands the spirit to read Channing on Self Culture (1838) and the Elevation of the Laboring Classes (1840), or Parker on Education for the People (1841).

If we read their great expectations for popular enlightenment as the first condition of democratic society, we can imagine their perturbation were they alive to read a report to the National House of Representatives ordered to be printed on February 7 in this very year. They would read there the fact that according to the census of 1910 the United States had 5,516,163 persons ten years of age and over unable to read or write. That means eight per cent of the population. They would learn that 3,184,954 white persons ten years of age and over, or five per cent of the population, were illiterate. They would be horrified to know that there are 2,273,603 illiterate males of twenty-one years and over, "enough to determine any national election at any period of our history;" or again, that "the number of illiterates now in the United States exceeds the total population of the country in 1800. The report censures this condition as a disgrace to the nation.

Immediately, as if it might be a consolation, one hears the suggestion that the negroes of the South swell these statistics. True, forty-five per cent of the illiterates are negroes. One hopes then to explain the rest by immigration. True, forty-two per cent were foreign born. But what shall we say of the fact that twenty-eight per cent of our illiterates are native-born whites? What shall we say of the fact that Illinois has forty thousand native-born whites who cannot read or write, or New York thirty-six thousand, or Ohio forty-seven thousand, or Pennsylvania nearly sixty thousand? These are rich northern states. It is obvious that there is a serious fault in our system and that there is complacency where there ought to be anxiety or indignation.

That complacency exists is apparent. The results of the rural schools in the State of Pennsylvania are deplorable. The wealth of the State by virtue of its coal and ore and steel industries is conspicuous. Yet tested by the proportion of the school appropriations to the actual wealth of the State, Pennsylvania ranks in the thirty-eighth place from the top in the list of states. In the matter of the average salary paid to teachers, it ranks in the forty-third place. Below it are only Georgia, Maine, South Carolina, Mississippi, North Carolina. There may be some connection between these facts and the great popularity in Pennsylvania of the vulgar and vulgarizing revival methods of William Sunday.

The National Bureau of Education is planning to undertake a great campaign to eliminate this vast and dangerous illiteracy. The actual work must, of course, be done by the State and local authority, and such authority will only act under the influence of public opinion. If there is any good cause for which the clergy of our country have a responsibility it is this. Whether the victims of ignorance are black or white, native-forn or foreign born, young or old, does not matter. The American ideal of society cannot tolerate illiteracy. The spiritual inspiration of men which religion is meant to secure cannot tolerate this fundamental hindrance. If the clergy will regain some of their lost leadership in public life, let them kindle their spirit from Channing and Parker and undertake a crusade against gross ignorance. F. A. Christie.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER VII—*Continued.*

RELIGION—CHANGING VIEWS.

As time passed, Mr. Smith came to hold very different views of many things connected with religion. His first departure from evangelical orthodoxy concerned the nature and duties of the church, a matter in the highest degree practical. And it grew out of his absorbing interest in moral and humanitarian reforms. He saw the Christian body given over to more or less jarring and contentious sects. He saw that, in many cases, attachment to a creed, or a polity, or both, and even to a denominational name, absorbed religious energies that ought to have been directed to ends of moral improvement, and to the remedying of evil conditions in the world. He saw that sectarian religion was often morally perverse. And his first interests as a religious reformer looked to the doing away with sectarianism and the gathering of all Christians together in one inclusive church.

The earliest intimation in the Diary of discontent with accustomed relligious conditions is under the date December 25, 1840:

> This evening there was an unusually interesting meeting in our session room. I had no part in getting it up. Christians of all denominations were invited to attend it and the leading inquiry was to be, whether the various Christian denominations amongst us should not attempt to combine to promote a reign of grace and salvation. The subject of Christian Union came up incidentally and was discussed. The meeting finally adjourned until next Tuesday evening, when the following question is to be discussed—
>
> Shall Christians seek to promote the cause of God by attempting to combine in harmonious action the various sects and parties into which the Church of Christ is divided—or by attempting to throw out of the church all partyism and sectarianism, and to unite Christians?

The adjourned meeting was held and Mr. Smith argued for the affirmative of the question. The matter came up often in prayer meetings and in public discussions. Mr. Smith had been all his life an earnest student of the Bible. He knew not only some parts of it but all parts of it. A certain very simple proposition with regard to the constitution of the church had framed itself in his mind, as a result of his study of the New Testament, with reference to the heresy of sects and divineness of the undivided body of believers. It was this,—The Christians of a place are the church of that place. He held to this conviction more and more strongly. The existence of a Presbyterian Church, as of a Baptist, Methodist or Roman Catholic Church was in contravention of the view which he had reached. One and all of the denominations were divisive agencies. There was one church and there could be but one.

Meantime Mr. Smith had absented himself to a considerable extent from the services of the Presbyterian Church. He was now living at The Grove, a mile and a quarter from the church, and during the winter, meetings for public worship had been held at a neighboring school house. A Sunday School had been organized. Prayer meetings were held at The Grove, once in a while at the home of some neighboring family. In May, 1843, he and his family ceased attending the Presbyterian Church as members. In the Diary the reasons for the step are given. It had become evident to his mind that:

> The company of men and women with whom I formerly worshipped preferred sectarianism to Christian union. Last fall and the early part of the winter it was urged to pass resolutions against slavery and intemperance, and refused to do so. It continues, though oft remonstrated against, connection with the General Assembly, a body so exceedingly, indeed so deliberately perverse as to refuse to say that slavery is sin. Rev. Mr. Schofield (the Peterboro pasor), recently dismissed, owed his dismission, as I think, for no other cause than his faithful preaching on slavery, intemperance and some other sins.

RELIGION—A CHURCH OF HUMANITY.

Free now from all alliances with religious bodies that misrepresented his deep-seated convictions, Gerrit Smith made industrious use of his religious liberty. Two months after the date of the entry from the Diary just quoted, we find this:

> July 25, 1843. I am to begin this day a series of Sabbath meetings in behalf of the slave. God grant that in all these meetings my heart may be one of love to himself and of pity for his enslaved poor.

The churches of the date of which we are writing were sorely tried. They had survived to an age when morality and humanity were, with what appeared to many, unexampled impudence, assuming to test ecclesiastical pretentions and personal piety. In spite of much effort on the part of many people of influence to keep such trouble-breeding subjects out of meeting, intemperance, slavery and other forms of evil customs were, as questions to be dealt with, demanding a hearing in the churches; demanding that churches should put themselves on record with regard to them.

It was a testing time for the clergy also. To have deep convictions on the rising social problems was to invite self-condemnation in case they were suppressed, and to invite ostracism very commonly, and loss of place, in case they were uttered. Ministers of religion never had greater temptations to compromise with conscience. Too many of them did make such compromises. Whittier pays his respects to clergymen of this stripe in his poem, "The Curse of the Charter Breakers."

> Now, too oft the priesthood wait
> At the threshold of the state,—
> Waiting for the beck and nod
> Of its power as law and God.
>
> Fraud exults while solemn words
> Sanctify his stolen hoards;
> Slavery laughs, while ghostly lips
> Bless his manacles and whips.
>
> Not on them the poor rely
> Not to them looks liberty,
> Who with fawning falsehood cower
> To the wrong when clothed with power.
>
> O, to see them meanly cling
> Round the master, round the king,
> Sported with and sold and bought,—
> Pitifuller sight is not!

It is due to the sacred profession to say that there were many members of it who refused to wear the badge of disloyalty to God and conscience. And it is equally due to the organized churches of the time to say, with regard to them also, that there were many instances in which a church stood sturdily and bravely on the side of a reforming pastor.

Had the Presbyterian General Assembly put itself

on record by a declaration that slavery is sin; had the Presbyterian Church in Peterboro passed the resolutions that were offered to it, condemnatory of slavery and intemperance, and supported its minister in his efforts to create a deeper sentiment against those evils, it is altogether likely that Gerrit Smith would have continued for a time to retain his membership in a body that for many years had meant very much to him, and very much of good. Sooner or later, however, his active mind and keen powers of analysis would have caused him to break with a theological system, some of whose features were repugnant to reason, and with a type of faith that, notwithstanding the beautiful character it was capable of forming in instances, was based on an artificial notion of God and his relations with mankind. Seventy-five years ago, about the only thing for an earnest-minded man or woman to do who found himself or herself out of harmony with a church in one way or another, was to leave it. It was not in 1840 as it its today, when latitude in matters of theological belief is an unwritten feature of church connection in all Protestant bodies.

Having withdrawn from a church, largely because it was too willing to be silent on the great iniquity of slavery, Gerrit Smith was consistent in refusing countenance to churches outside Peterboro where conditions were similar. Never was there a more faithful church-goer than he had been. The record of his very frequent journeys, as preserved in the Diary, are often most incomplete in regard to matters in which the biographer is eager for information; but they are remarkably full with regard to church services, sermons and texts. Wherever he chanced to be overtaken by Sunday, his feet turned naturally towards the doors of some temple of worship, and the Diary bore its note of the service. An entry referring to a Sunday spent in Watertown, shows that henceforth discrimination was to be used in the matter of going to meeting:

> December 15, 1844. Sunday in Watertown. I did not go to church, for I was informed that none of the Watertown ministers preach for the slave. I thought it better to spend the Sabbath in solitary reflection, reading and prayer. I went, however, in the evening to the Methodist Church to attend a conference meeting. The minister of the church preceded the conference with a short lecture. I made a few remarks and partially startled my audience by an allusion to the slave.

During his residence in Washington Mr. Smith abstained from church going. "Would that I had an anti-sectarian and anti-slavery church to attend," he writes to Rev. S. J. May. "As it is, I go to no church except the church in my house."

To Hon. J. R. Giddings he wrote in 1851: "I hope you have entirely regained your physical health. Your quitting the pro-slavery Presbyterian Church augurs well for your moral health." Many years later, viz., in 1872, ex-Governor Fletcher of Vermont, in indulging in some reminiscences of his acquaintance with Gerrit Smith, described an anti-slavery address which he heard him give in 1838, and the difficulty was that experienced in getting the use of a church for the occasion. He says:

> I first met Mr. Smith in the spring of '38, in the city of Troy, where I was spending the Sabbath on my way West. The friend with whom I stopped was one of the few abolitionists in Troy. He pointed out Mr. Smith in Mr. Beaman's church; after service gave me an introduction; the "one-idea" men invited Mr. Smith to give a lecture, but a serious difficulty arose; the want of a place to speak. The trustees of Dr. Beaman's church objected to having an incendiary speech in their sacred edifice. Mr. Smith was then in full fellowship with that church, but he had run off into that awful vagary of advocating the inalienable right to liberty.
>
> At length a small Methodist chapel was offered for the lecture; it was regarded as a perilous matter to have any connection with such agitators.
>
> Theodore Weld had attempted to lecture there a short time previously and been treated to a volley of eggs of bad quality. Notice was given, as far as prudence would allow, that Mr. Smith would lecture at the chapel on Monday evening. Being one of the fanatics, I remained over Monday, although my business West was urgent.
>
> Mr. Smith gave a graphic description of the inveterate prejudice against color at the North. It had closed the doors of institutions of learning against the colored man; it had put him into a "nigger pen" in one corner of the church; it had driven him from useful, honorable employment, subjecting him to the most menial, degrading service. But, said Mr. Smith, this prejudice not only persecutes through life, it follows him to the grave. And he told of one of the by-laws of a churchyard in Philadelphia which declared that "the body of no man executed for crime, nor the body of any colored man, shall be interred in this yard;" thus placing on an equality the wretch who had imbued his hands in his brother's blood, and the humble, pious Christian whose only offense was a dark skin given him by his Maker. Mr. Smith said, "The religion which dictated that by-law was of a very different type from that which flourished at one time in Palestine, with the Son of God as teacher." The lecture was an able one, delivered in an impressive manner.
>
> On Tuesday I had the good fortune to have a seat beside him and the benefit of his conversation from Troy to Utica. I again met him in 1845, at a great anti-slavery convention held in Tremont Temple, Boston, where he read an address to the people which he had been requested to prepare. From my first introduction I have cherished a profound regard for this truly great and good man.[18]

For the Church of Peterboro, which through Gerrit Smith's leadership was established, after his separation from the Presbyterian Church, he built a plain wooden structure, having much the appearance of a country school house. It is still standing. It was commonly spoken of as the Free Church. Mr. Smith himself preached very often from its pulpit. It had several pastors. Many of the most noted preachers and lecturers of a time of great preaching and pulpit oratory were heard within its walls. In fact, humble in appearance as the little building is, it is doubtful if in any church edifice now standing in our country an equal number of earnest, talented and eloquent men and women have spoken. Generally the subject of sermon or other addresses was open to discussion at a meeting for free conference that followed. Such meetings at times were extremely animated; for the teachings enunciated not infrequently met with vigorous dissenting opinions from one or another of the independent-minded constituency of the church, or from visitors who might chance to have been present.

No dogmatic or creedal test for membership in the Free Church prevailed. The Communion rite was celebrated, but in a manner different from the conventional alone. All the communicants sat at a table, and the pastor, or some member sitting at the head, broke the bread and passed it around. In the same way unfermented grape juice in place of alcoholic wine was poured and passed.

GERRIT SMITH AS AN EXPOUNDER OF APPLIED CHRISTIANITY.

Gerrit Smith possessed a remarkable talent for arriving at the substance of religion. Layman that he was, no trained theologian excelled him in this respect.

[18] From the Rutland Herald.

His revulsion from Calvinistic orthodoxy was decided, and he was, like a good many whose inner experiences resembled his own, sometimes tempted to indulge in over-severe arraignments of the forms of belief he had left behind. But he recognized with delight the Christianity that inheres in the religious life, whatever the theology or ecclesiasticism that lay behind it.

With many persons a break with a given form of theology means the loss of faith in religion itself. Nothing of the sort took place in the case of Mr. Smith. He remained to the last day of his life the same devout and humble servant of Christ that we have seen him to have been in the years of his unquestioning orthodoxy. Radical as some of his religious departures were, advanced as was his treatment of doctrinal subjects, he preserved for himself and tried to maintain for others the unequivocal authority of the Bible and of its chief personage, Jesus Christ.

In a truly remarkable manner he anticipated the discriminative spirit of modern biblical criticism. His experience as a reformer had familiarized him with attempts to claim the Bible as authority for social wrongs and abuses. Such use of the great Book, he was able to show very clearly, was profoundly at variance with its real spirit. He recognized the difference between inspiration and infallibility. He apprehended the progressive nature of biblical morality and religion, and exalted the religion of Jesus to the place of the perfected guide to human living, "broken lights" of which had been given in the Old Testament.

In the first half of the last century intellectual progress and humanitarian reforms were hampered by Scripture texts. The Bible was quoted against the opponents of slavery; against advocates of total abstinence; against efforts for woman's rights; against almost every endeavor to improve the world by any disturbance of the *status quo*. It was immensely harmful to the Bible to make it appear an opponent to the advancement of civilization in this way; and to this day, the Book never has repossessed for itself the same proportionate place of authority in the minds of earnest people that it had before it was treated as an arsenal from which to draw weapons to beat back the forces of enlightenment and humanity.

Mr. Smith's thorough-going familiarity with the Bible enabled him, as an expositor of its teachings, to show that such use of its words as has been referred to was a misuse. An example or two will reveal his convincing manner of treating a great subject.

In a letter published May 14, 1874, only about six months before his death, intended to show that the Bible is on the side of total abstinence, he thus argues:

The Bible, after criticism upon it has exhausted itself, remains the best and grandest and most authoritative of all books. . . . Though there are passages in the Bible which seem to favor intoxicating drinks, there are also warnings in it against those body and soul destroyers—warnings as emphatic and fearful as they are numerous.

Referring to the claim that Jesus drank intoxicants, and that therefore the drinking of them cannot be wrong, he declares:

It is not certain that he partook of them (intoxicating drinks), but he probably did. Whether, however, he be viewed as God or man, his partaking of them affords us no warrant to indulge in them, and does not make the Bible responsible for them. . . . Jesus "came eating and drinking," and in common with other men ate what was set before him. . . . Jesus did not anticipate providence, and he requires us but to keep pace with its unfoldings. He bears with a people who do so well as to live up to the light of their generation. He excused the sin of ignorance, especially of irresponsible ignorance. In the days of Christ men had not learned that intoxicating liquors are unfit—to the last degree dangerously unfit—for a beverage. Least of all had they as yet learned that total abstinence from them is the only sure preventive, as well as the only sure cure for drunkenness. . . . Jesus supplied men with principles and precepts, in the growing light of which they could learn these things for themselves—in the boundless scope of which every candid mind could so enlighten itself as to learn all it needs to learn. The question which most concerns us is, not what Jesus taught and required in the dimness of nearly two thousand years ago, but what does he teach and require in the present illumination of the world.... From the doctrines the blessed Savior has left us, we easily deduce the duty of total abstinence from all intoxicating beverages, and by faithful study can also deduce every other duty. . . .

The Bible is not against total abstinence. . . . The insulting interpretation put upon this heavenly book by its official and accepted interpreters have done infinite harm. The abolitionists believed, with dear John Wesley, that "Slavery is the sum of all villainies." Hence not a few of them gave up the Bible after the doctors of divinity had persuaded them that it is for salvery. So, too, have not a few temperance men found their faith in the Bible wrested from them by the seductive arguments to prove that it is not a temperance book.

Away with all these evil teachers, and let common sense and common honesty teach in their stead! The Bible is not against temperance—it is not against total abstinence from all intoxicating beverages—is not against the undeniable truth that drunkenness has its origin in moderate drinking. On the contrary, the Bible is emphatically for total abstinence. So, too, is the increasing light of all steps of providence for it. The loving heart of Christ is for it.

Of Jesus he said:

Whether Christ is God or man I leave to be discussed by those having a taste for speculative discussions. It suffices me to see in him the infallible teacher of religious truth, the prefect representative and most winning expression of his Father. I welcome him as "God manifest in the flesh." My largest conceptions of wisdom, justice, love are more than realized in him; and it is my largest conceptions of these and other attributes of deity that make up the Deity I love and honor.

Again, of Christ's mission to disclose God to men, he says:

The mission of Christ to the world was to give all needed extension to the acquaintance of man with God. The heavens above and the earth beneath; the instructive course of providence, and the more instructive teachings of the Spirit were insufficient to this end without the manifestations of God in Christ.

Defending the practice of prayer against the allegation that it is scientifically absurd, he refers first to its naturalness, declaring:

Nothing is more natural than for distressful want to make supplications, and nothing is more natural than for alarmed sin also to pray for forgiveness. I add that nothing is more natural than for conscious weakness to praise and adore power, especially boundless power.

And then as to the argument against the custom because of the unchangeable character of the Almighty:

There is a sense in which it is not unreasonable to suppose that God does change, and that, in his self-adaptiveness. He is different to different persons—different on different occasions. . . . May we not reasonably suppose that "prayer ardent opens heaven," and that blessings withheld from the prayerless do in some form or other descend to the prayerful? Methinks that the attitude of this world towards its great and loving Father will not be entirely what it should be until all lips shall break forth in prayer and express the thankfulness and praise and supplication of all hearts. . . . I believe the answer to prayer to be as natural as the prayer, and moreover, that the answer is as truly ordained from the beginning as is any other of the arrangements of nature.

Mr. Smith had little patience for that type of religion which exhausts itself in the "service of the

sanctuary." In a letter to Henry Wilson he says: "I like sermons and prayers, when their avowed end is to promote the doing of the work that is to be done; but I loathe them when they are made a substitute for doing it."

"My own religion," he said, in the course of a speech in Congress, "is very simple. It consists in the aim to deal impartially and justly with all men." This was transparently true of the practical side of his religion. The springs of moral action, however, he fed constantly, through all his life, by "the practice of the presence of God." Holding views of the Scriptures that have since become identified with the "higher criticism," he counseled with the Bible daily, and even maintained the custom of the elder piety of reading it through in course, from Genesis to Revelation. His diaries show a devoutness of spirit as sincere as that of an à Kempis or an Augustine, and hardly less humble and deprecatory, e. g., on his seventy-fourth birthday he writes:

March 6, 1871. I am this day 74 years old. I thank my heavenly Father for having spared me another year. I have not spent it as I should have done. I still feel that I need to be born again. My love of God and my love of man are both weak.

It seems to the student of Gerrit Smith's intimate life that he was conscientiousness itself in living up to his religious ideals. His neighborhood was his personal parish. Was anybody sick, or distressed in "mind, body or estate," Gerrit Smith, like the most faithful of pastors, was by his side, comforting, cheering, helping. His were no perfunctory visits, dealing in merely wordy piety. It was his custom to pray with his neighbors; he loved to pray and his prayers were gratefully received, for it was well understood that his appeals to God spoke the sympathetic concern of his own great and tender heart. And if substantial help were needed, such help accompanied the prayers. Frequently he took part in funerals, speaking or offering prayer, when a minister was present and had the service in charge; and occasionally he took entire charge himself.

One day, when Anne Fitzhugh Miller was a little child, perhaps five years old, she was being instructed by her mother on the subject of the benevolence of the heavenly Father, and as the lesson for the day was concluded, she remarked: "Well, mother, I think God must be most as good as grandfather!"

After the early death of that talented poet and journalist, Mary H. C. Booth (her death occurred in April, 1865), her mother, writing to Mrs. Smith and Mrs. Miller, thus speaks of her daughter's reverential admiration for Gerrit Smith:

To your honored husband and father she gave all the worship of her religious and poetical nature. His good and great acts have been the theme of her praise since her early girlhood; and when she finally saw him and heard him plead the cause of suffering humanity, she hoped it was not sin, but he did seem to her like God.

The character of Mr. Smith's later religious beliefs was such that he was naturally drawn by intellectual sympathy to the Unitarains. Between himself and his neighbor, Rev. Samuel J. May of Syracuse, a most affectionate intimacy sprang up, induced in the beginning by a common interest in the slave and in all forms of philanthropy. A like ardent friendship for Rev. John Pierpont had a similar introduction. Other noted ministers of the Unitarian faith between whom and himself devoted attachment existed, were Theodore Parker, A. D. Mayo, M. D. Conway, William H. Fish, O. B. Frothingham, William E. Channing, Newton M. Mann and S. R. Calthrop. With the single exception of Parker, all these men were visitors at Peterboro, some of them frequent visitors; and their voices were heard in Free Church or on the piazzas of the great house, or on the lawn, in sermon or lecture. Theodore Parker planned to visit Peterboro more than once, but ill health or duties not to be put aside prevented. Such prominent Unitarian laymen as George William Curtis, Gov. John A. Andrews, C. B. Sedgwick and Charles Sumner were Mr. Smith's warm friends. He several times attended Unitarian conferences and spoke on their platform. However, he never quite reached the point of identifying himself with that body. Accepting an invitation from Mr. May, on an occasion, to be present and take part in a Unitarian meeting, he said jestingly, "I shall be glad to see how your Unitarian sectarians conduct things." The phrase indicated the unclosed gap between his own position and that of any and all organized churches.

A few years before his death the Free Church was closed. There is no doubt that he had cherished, at one time, ardent hopes of initiating a movement that would reform the Christian Church, both ecclesiastically and morally. He had given to the project much earnest thought, and he had been unsparing of effort. Its failure was a source of sadness to him.

During his last months he and his family went regularly to the Methodist Church in Peterboro, and he accepted the superintendency of its Sunday School. The last entry in the Diary but one makes mention of his enforced absence from Church and Sunday School on account of illness. The entry runs:

December 20, 1874. I am getting over my cold. I have been absent from S. School and church two Sundays.

(To be continued)

The counsel of ages to the perplexed and discouraged soul is this: "Root your life deeper each day in the eternal things of God." Let us not murmur at the guiding hand which brings us into difficulties as if it aimed thereby to mire us in them permanently. Rather let us confide that through whatever covered way we have to grope, it is a way that will bring us through the gloomy tunnel to a larger outlook, where with clearer vision we may see the heaven-kissing heights, before hid by the nearer and lower hillocks. Onward and upward let the loyal child of God, a stalwart soldier and pioneer, push on, to catch through the mists and shadows new glimpses of the beneficent sweep of the grand purposes of the Divine Goodness, newer assurances of the majestic bend of that sky-bright dome of purer blessedness and fuller real life, which God steadfastly arches over the head of the poorest son of God who looks upward with human eyes. What still unfathomed wisdom lurks in the lines of Ralph Waldo Emerson!

Profounder profounder,
Man's spirit must dive;
His aye-rolling orbit
At no goal will arrive.
The heavens that now draw him
With sweetness untold,
Once found, for new heavens
He spurneth the old.

The Open Secret by James Thompson Bixby.

Religion in Our Public Schools

In considering the question of "Religion in our Public Schools," I shall not discuss religious instruction,—that is something quite different, nor yet religious creed,—that belongs to the province of theology. I have never been able to define religion to my own satisfaction. Someone has defined it as "The Life of God in the Soul of Man." While this definition involves some mysticism, it may serve our purpose as well as any, because of its spiritual purport and its freedom from dogmatic assumption. It may not be easy to tell what religion is; we can more easily tell what it is not. It is not mere membership in some church; it is not sectarianism; it is not theology. These are only some of the outward forms that the religious instinct in man assumes. Religion existed long before any of its present forms. It is not even knowledge or information about God and divine things. Religion is something deeper than all these, something more vital, more dynamic. It is a spirit within that finds its outward expression and daily incarnation in deeds of love and kindness; it is a vital principle that reacts upon the material and social conditions of life in such a manner as to reconstruct the life of the individual, the community and the race. It is an instinctive attitude towards all questions of right and wrong as they present themselves, and a deep-seated reverence towards all the manifestations of the divine in art and in literature, in nature and human relations. The theologian may need an exact definition of religion, but a man may be deeply religious without it, just as one may be a good citizen without being able to define government or to give a clear analysis of its functions.

I have been asked the question sometimes, "What place has religion in the Public Schools?" I have replied without hesitation, "In these schools, religion occupies a central position." Then the question is asked, "*What religion* do you teach?" This simply shows that the average man confuses religion with sectarianism; he is unable to think of religion except in terms of church or sect, and as expressed by some specific cult or creed. Too many fail to realize that a truly religious spirit may find its expression in many divergent forms; too many also are apt to forget that a concrete religious form may exist and persist, sometimes without even a spark of the religious spirit to vitalize it. But my questioner continues, "Do you require any instruction to be given in the schools about religion?" As usually understood, certainly not. That is not the purpose for which the schools are maintained. Religion and instruction about religion are by no means synonymous. Besides, why should the public schools be expected to give religious instruction? We have in our city at least fifty different kinds of religious instruction, given in more than two hundred different churches by about two hundred different ministers, assisted by more than one thousand church officers and about three thousand Sunday School teachers, to say nothing of parental instruction in the home. We have in the entire city only fifty-eight public schools with six hundred and fifty teachers. Why should this small number of teachers, untrained in theology, presume to do the work of this great army of religious workers? No, the teachers in our public schools are not even permitted to give religious instruction in the sense of teaching creeds and religious beliefs, as given in church catechisms and confessions of faith. We, as teachers, have a right to assume that this vast army of ministers, church officers and Sunday School workers, through its teachers, diverse as they may be, is sincerely aiming to develop in the hearts of our children but one type of religious spirit, and to inculcate in their conduct identically the same practical, moral and religious virtues. The teaching of our various sects may involve radically different beliefs and divergent interpretations concerning God and the mysteries of his Providence, but the religious spirit they seek to develop is one, and the same religious and moral virtues they inculcate are practically the same. The public school assumes this religious spirit, and expects the practice of the religious and moral virtues as the flower and fruitage of that spirit.

But when all the differences of existing sects and denominations are eliminated, when all the separating and dividing creeds of Jew, Catholic and Protestant, are excluded, there will still remain a valuable residuum of creed as a common possession. All are agreed upon certain great fundamental truths—the existence of God, the father of all mankind,—the brotherhood of men, children of a common father, and the reality of a life beyond death, intimately related to the life we now live. This gives us a practical summary of all the creeds of all sects. Why should not the public schools assume this summary of creeds as its own, without offense to any sensitive soul? The public school without any hesitation does assume this position, as the only position which it can occupy both legally and logically.

It is the supreme business of the church and the home to teach specific religious creeds and tenets; it is the indubitable right of the school to assume without question the sincerity of all these religious teachers, and so seek with all earnestness to transmute their teachings into religious and moral citizenship; to develop a type of men and women who shall not merely profess, but practice the truth, as they understand and believe the truth. The religious instruction of Church, Sunday School and home, whatever its nature may be, if it have any value at all, should find its ripe fruitage in the expression of a genuine religious spirit, the practice of the accepted moral virtues, and conformity to the highest moral standards of our civilization.

We may now ask by what means, or methods, may the school develop this religious spirit and seek to transmute this spirit into life? First of all in importance stands the influence of the teacher's personality. This is the first essential in the public school. The teacher who is imbued with a deep religious spirit and whose character is a daily expression of the practical religious virtues, no matter what his personal creed or religious affiliation, not only develops the religious spirit by example, but creates an atmosphere of goodness, kindness and charity which will inspire in the children the noblest ideals. The one vital religious element in the school is the teacher's personality. With such a teacher guiding the thoughts of the children, every school room duty, every incident of school life, and every subject of class room instruction, gathers about it a religious halo, and exhales the aroma of divinity. Such a teacher will find appropriate means to stimulate the religious instincts and

to vitalize into habits the previously acquired religious knowledge of the child. Every text-book contains suitable material; history, literature and biography, including Bible stories and Psalms, are rich in moral and religious lessons; the daily incidents of school life and the news of the city, state or nation, offer abundant illustrative material which may be effectively used by the teacher for moral training. The morning devotional exercise, when conducted in the truly religious spirit, becomes the keynote to the work of the day. When adapted to the age and development of the class, it makes an impress that molds the character. The reading of the Scripture story or lesson without comment, except that which leads the child to make its own application to life, the union of all hearts in sacred music and the still more significant harmony of hearts in the recitation or chanting of the Lord's Prayer—these exercises, when reverently conducted, cannot fail to make an impression that will last not only for the day, but for all days.

The recognition of God, this bit of reverent worship at the opening of the day's work, is the duty of every teacher. But there must be no sectarian spirit and no expression of denominational bias or prejudice. The teacher of children must be great enough to avoid the things that divide and separate, to divest himself of sectarian bigotry or bias, and with humility and reverence, bring to the heart of childhood those eternal verities that shall unite humanity and develop a living consciousness of the truth that shall forever abide.

Formal religious instruction is of necessity excluded from the American public school; this is required by the fundamental laws of the republic. The wisdom or unwisdom of this as a part of our governmental theory, I shall not attempt to consider here. I am free to state, however, that in other countries where formal religious instruction has been injected into the state public schools, the results have not been satisfactory. In the schools of England, Germany and some other foreign countries such instruction has been required for many years with indifferent or questionable results. In the English schools it has been time and again condemned by educational experts, and in recent years reconstructed by the substitution of moral and ethical instruction. An eminent German scholar says: "Religion as taught in the Berlin Gymnasium, which I attended, had nothing to do with life. Its teaching killed the religious spirit and did not encourage morality." The general experience of these countries proves that there exists in the student body a feeling of aversion toward lessons in religion as such, and that there has developed a species of moral dyspepsia as the result of too much undigested, unassimilated moral and religious instruction. In consequence of such mechanical teaching of religion or of morals, we find a hideous chasm between preaching and conduct; a gulf between precept and practice.

The most difficult problem for the teacher is to know how to bridge this chasm—to guide the child skilfully from principle to practice—from moral precept to moral action. A religious principle or moral precept that fails to issue into life and grow into habit, dies without fruit. If the spirit of the school is essentially religious; if its activities are safely guarded and directed, conduct will become established along habitual lines, and the child will instinctively and automatically give expression to the school spirit, not only in the school, but out of school as well. Our pedagogy today has much to say about the conduct of the child in school; the pedagogy of the future will have more to say and more to do with the conduct of children out of school.

The religious spirit of the school will find its expression not simply in the spirit of instruction and discipline, but also in the attitude of the teachers towards the organized activities of the school for the educational and social betterment of the community. The study of sociology by the combined body of teachers will avail but little, unless it arouses a desire to use the knowledge thereby gained for the benefit of our fellows. The religious spirit of our teachers is further tested by their attitude towards questions of community interest, involving the application of moral and religious principles. The teacher and the school will seek to establish in the city and state the Kingdom of Righteousness. "By their fruits ye shall know them." This is the final test of the religious spirit, and to this test I have no hesitancy in submitting our schools and our teachers.

In a recent article published in the *Homilitic Review,* the Rev. Josiah Strong, D. D., rightly urges the recognition and teaching of fundamental religious principles in the public schools, and summarizes these principles as follows:

"The fundamental truths which are essential to effective moral training are three, viz.: The existence of God, the immortality of man, and man's responsibility, all of which are common to all monotheistic religions."

With this conclusion of Dr. Strong there can be no reasonable grounds for disagreement.

With this spirit the teachers of our schools have always been in entire accord; they feel as free to use the Bible daily in the schools as any other good book; as a matter of fact it is used daily in our high schools and in the higher grades of our elementary schools. There has never been any attempt to legislate the Bible into the schools; such action is unnecessary; it would simply invite further legislation to put it out. The Board of Education has always persisted in the commendable policy of leaving the matter entirely to the discretion and judgment of those in charge of the schools, thus avoiding unnecessary and unavoidable controversies. —*John H. Phillips.*

Superintendent of Public Schools, Birmingham, Ala.
From Annual Report, 1913.

A SONG IN YOUR LIFE.

Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain—it will blend again
With the major tone, you know.

Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note should die in the throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain
And never a cup of rue
So bitter the sup, but what in the cup
Lurks a measure of sweetness too.

Then do not despond, and say that the fond
Sweet songs of your life have flown,
For if ever you knew a song that was true
Its music is still your own.

From an Exchange. —*Kate R. Stiles.*

Vocational Direction

This is a new term that is creeping into use among public educators, social workers, juvenile courts and probation officers. It is a vague term as yet, seeking to represent a field of activity poorly defined. The Woman's Club of Chicago, in connection with the School of Civics and Philanthrophy, with more or less promise of co-operation on the part of the public school officers, are groping in this direction. Nominally, we believe, the work has already been taken over by the school board, but in the absence of adequate appropriation the workers in the field have to be sustained by outside funds. As a suggestion of the work actually done and the greater possibility beyond, we give below a report for the month of February from one such worker.

Miss Bertha Van Hove is a resident of Lincoln Centre, and her salary for the last two years has been divided between the Abraham Lincoln Centre and the Woman's Club. Her status, as well as that of the whole movement, is an indefinite one, resting as it does on an uncertain financial foundation. But these figures tell a story that proves conclusively that the only way out of present embarrassment and ambiguity is not a movement backward but a movement forward. The one way out of the perplexity is to go through it. The work accomplished under many difficulties by Miss Van Hove is amply justified, and to abandon it would prove a lack of faith, and a lamentable lack of insight into the great industrial problems looming large on the horizon of the twentieth century. They are ominous problems if evaded, promising, if grappled with. But here are the figures and the facts; what do they point to? How little is being done; how much there is to do!

ABSTRACTS FROM MISS VAN HOVE'S REPORT.

Number of calls on employers	25
Number of calls on children	85
Boys and girls asking work at Lincoln Centre	19
Boy and girls for whom work was found	11
Number waiting	6
Half days spent with the Lincoln Centre Mothers' Club	2
School principals visited in interest of children	15

Details of children dealt with:

1. Girl placed for the third time; always leaves her position sooner or later; gets $7.00 now (per week).
2. Placed at $7.00; third position I have obtained for her.
3. Not placed yet; she is untidy but wants office work and employers do not want her.
4. Place at $7.00; gave up place after a few days because she could not bear being corrected.
5. Got her place as copy holder at $6.00 with a printing company.
6. Man twenty-one, a carpenter out of work; have been unable to find him work.
7. A man of twenty-one; found his own work.
8. The Pullman Company say they will take him on eventually, but have no place just yet.
9. A girl, came to Lincoln Centre; placed at clerical work at $7.00.
10. A girl placed at $7.00.
11. A girl placed at $7.00.
12. A girl placed at $7.00; did not keep place a day; left for some unknown reason; mother said she was lazy.
13. A boy placed at $5.00 in office of the Electric Storage Battery Company.
14. He has a place but wants better work. He is a little street tough; have been unable to get him better work.
15. Had work at $5.00; got her better place at $7.00.
16. Was getting $6.00 at Armour's in clerical work; I got him a place with Chicago *Tribune* at $8.00.
17. Boy of fourteen waiting for errand boy's place.
18. A girl of seventeen waiting for place.
19. A girl waiting for place as stenographer.
20. Was placed last September at $9.00; raised to $10.00 at Christmas; has talked with employer lately and been raised to $12.00 per week.

THE SUNDAY SCHOOL

The Apocryphal Period of Jewish Literature

Hebrew Thought Meets Greek Culture

A YEARS WORK

In the study of the Blank Leaf between the Old and New Testaments as given by Jenkin Lloyd Jones in his Classes of Religion.

1913-1914

Prepared for UNITY by Miss May Johnson and Mrs. William Rothman

IX.
I. Maccabees

TEXT: *"And ye, my children, be strong, and shew yourselves men in behalf of the law."* ii:64.

In this valuable and interesting book there is a minimum of the supernatural, not much miracle and a fair amount of authentic history. The first and second books of Maccabees deal with the heroic age of the Jew, and it is a pity that they have been relegated out of the Bible by the Protestant Christian world. Of the five books of Maccabees, the first and second are the most valuable, and ethically and spiritually are the only two with which we need materially to concern ourselves. More or less of the five books are extant; and they are distinct literary units representing the Jewish life of their times.

The first and second books are included in both the Septuagint and Vulgate editions of the Bible, showing that they were considered legitimate parts of the Bible collection, by both the Greek Jew and the Roman Christian. But, because these books were not extant in anything but Greek, suspicion fell upon them, and they were left out by the later compilers, particularly the Protestant scholars, when they came to shape their version of the Old Testament.

They contain stories of valor and heroic deeds that should be classics in all Jewish and Christian homes, along side of the stories of Jonathan, David, Jeremiah and the rest.

I. Maccabees, was written originally in Hebrew, about 125 B. C., almost at the time of the events described and from the viewpoint of Jerusalem and not Alexandria. Like most ancient books, it is full of war and rumors of war.

Along in the second century B. C. the Seleucidæ reached the maximum of their power in Antiochus Epiphanes,—Antiochus the brilliant,—Antiochus the illustrious. He had two dominant ambitions. One was to Hellenize his dominion and the other was to humiliate the Egyptians. In an effort in the latter direction he led a campaign against the Ptolemies but did not gain much honor or military success. He then turned his ambition to the Hellenizing of his kingdom by commanding all his subjects, diverse as they were in race, customs and belief, to take on Greek manners, philosophy, art and religion. Heretofore we have found the Jew in his historical paradise in-

Alexandria. There for a long period he had a fair chance for material and intellectual development. Probably there was less anti-Semitism under the Ptolemies in Alexandria than in the history of any subsequent city. But under Antiochus, the Jews were subjected to all the humiliation that he could foist upon them in the effort to Hellenize them. That the process was not an entire failure, ultimately, is shown by at least one notable illustration. Jesus was anticipated by only a few years by Philo, the learned Alexandrian-Hebrew scholar, who wrote voluminously to show that the root of the Greek and that of the Semitic philosophies were the same. He tried to reconcile Moses and Isaiah with Plato and Aristotle, giving his message in a way to charm and inspire a certain type of mind for many centuries.

When the Jew is left alone, he naturally assimilates intellectually, and inevitably appropriates, as does every other nation under the sun; also to a large degree he adjusts himself to the prevailing dress and manners. So, in response to Antiochus' demand, the Jews on the "Lake Shore Drive" in Jerusalem wore Greek costumes and Greek customs prevailed among them. But the young men, though ambitious to win in the Olympian games, were ashamed to appear nude in the athletic field because of race marks. Hebrew culture was being supplanted by Greek culture; this influence extended even to the temple worship. We have the "Abomination of Desolation" talked of by Daniel, quoted in the book of Maccabees, and again in the book of Revelation. This is supposed to refer to a statue of Jupiter, or, perhaps later of the Roman Emperor, set up in the Temple, on the altar. Of course this was a great affront to the Puritanical principles of the Jews, who despised anything like idolatry or the worship of images, and they, in consequence, were pushed hard to the wall. It was not without protest, as we shall see, that the process of devitalizing the Jewish religion, and undermining the Jewish national characteristics, went on.

Something happened. The Greeks had many festivals, for the Greek religion was a sunny, buoyant, playful religion. On a festival day in Modin, a little out of the way village perhaps forty miles from Jerusalem, a Jew came along and laid his wreath at the foot of a statue, and at the same time Jewish women dressed as for a grand reception, were driving past. An old patriarch, Mattathias, the father of five boys, could stand it no longer. He smote the young Jew who was making obeisance at a Pagan altar, and calling aloud bade all loyal Jews follow him to the mountains.

This was the beginning of an insurrection which for many months proved too much for Antiochus' trained and disciplined phalanxes, and was finally successful. Mattathias, the triumphant leader, established the only dynasty that ever came near proving a military and political credit to the Jews. Politically the Jews have but a slight record, neither have they done much in a military way to give them, nationally, a place in the history of the world; though they have helped to sustain and perfect other governments and have won high places in the council chambers of other nations, over and over again. But here, for a brief period, less than a hundred years, there was a line of rulers who were successful and almost permanently triumphant. There was a certain democracy of spirit in the first of the line, evidenced when it came time for Mattathias to resign his leadership. Instead of following the monarchial custom, giving precedence to age, he passed the leadership on to his third son, Judas, on the principle of merit and efficiency. Afterwards this leadership passed to the second son, Jonathan, then to Simon, followed by John Hyrcanus, with whom it fades out, though the name of the other son figures in the campaigning.

The second name of Judas was Maccabæus, long thought to mean "the hammer," but scholars have doubts of this etymology. It was a favorite Jewish interpretation of the word Maccabees, that it was made from the initial letters of the motto Judas carried on his shield. Evidently eminence was given to the name. So the word has come to cover the literature of the time known in Jewish history as the "Maccabean period."

This first book was written under the domination of John Hyrcanus, as some think, by a Sadducee, for the purpose of emphasizing the fundamentals of the Jewish faith.

We find an interesting crisis reported in the second chapter, when the Jewish forces refused to profane the Sabbath day. They offered no resistance to the enemy and suffered great losses in consequence. But later they remembered that the army under Joshua marched round Jericho, blowing their horns, on seven successive days, which must have included the Sabbath, and—

> . . . .decreed, saying, whosoever shall come to make battle with us on the Sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

The details of the campaign you may read for yourselves. It seems to have been a case of "Boer War," almost a case of "Philippine War." An overwhelming majority, unquestioned discipline, great resources, were all on one side, and valor, patriotism, desperate piety and unflinching courage on the other side, baffling the invaders.

QUESTIONS.

(1) How many books of the Maccabees are there?
(2) Where was book I. written?
(3) What were Antiochus' two great ambitions?
(4) What were orthodox Jews continually resisting?
(5) Tell the story of Mattathias.
(6) Give instance of the strict Sabbath observance of the Jews.

Senator Vance was one of a large family of boys. Their mother hoped that at least one would have been a good Presbyterian minister, but they slipped through her hands. Zebulon was the youngest, and all her hopes centered on him, until he said:

"Mother, I am sorry, but I cannot become a minister."

"Why not? What is the reason?"

He answered: "I am not good enough to be a minister."

She was sorely troubled, but at last faltered out: "Zeb, don't you think you are good enough to be a Unitarian minister?" —*Pacific Unitarian.*

"Let us, as the children of the Spirit, view human cravings in their highest terms. Let us remember the sacred hunger of life that it is essentially sacred, even if the newspapers call it drunkennes, lust, and greed.—*Edwin A. Rumball.*

THE HOME

Helps to High Living

CONTRIBUTIONS TO THIS DEPARTMENT SHOULD BE SENT TO MISS KATHERINE JONES, THE WINDERMERE, 1614 E. 56TH ST., CHICAGO.

SUN.—Wait for the morning;—it will come, indeed,
As surely as the night hath given need.
The yearning eyes, at last, will strain their sight,
No more unanswered by the morning light.

MON.—"Whatever the weather may be," says he—
"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sunshine everywhere."

TUES.—Though awful tempests thunder overhead,
I deem that God is not disquieted,—
The faith that trembles somewhat yet is sure
Through storm and darkness of a way secure.

WED.—It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y rain's my choice.

THURS.—Give me to claim the service meet
That makes each seat
A place of honor, and each guest
Loved as the rest.

FRI.—Dear Lord! Kind Lord!

* * * *

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine today!

SAT.—Let us rest ourselves a bit!
Worry!—wave your hand to it—
Kiss your finger-tips, and smile
It farewell a little while.

—*James Whitcomb Riley.*

REGRET.

At night my ma puts out the light
And sits beside me on the bed;
She draws the covers up, and smooths
The pillow underneath my head;
She leans down over me; her eyes
Are like two glowing lamps. They shine
And light a little golden path
From her face right down into mine!
We may not say a single word,
But, oh, I'd tell her if I could!
It makes a feller's throat ache so,
To keep a'wishin' he'd been good!

The Mothers Magazine. —*Helen Baker Parker.*

Boarding Sheppie Out

I was just settled in my new house, and in the first joy of possession. The new stable, Black Dan's new home, with its box-stall and all the comforts a pet horse desire, was just finished. I heard the door open and Dan entering the new home, just as my young son came joyfully into the kitchen.

"Well, are you ready for your breakfast, young man?"

"All ready. But Marmie, the stable is done, and you know you promised me that when we had a stable for Black Dan we could have a dog to stay with him. Can we, Marmie? Say, can we?"

"Do you know where to find a dog, dear?"

"I think so, Marmie. May I bring him home today?"

A mother's promise must be kept. I was not used to dogs; had never made acquaintance with one. He was to stay in the stable, however, so there was no fear for my immaculate new house to add dread to the coming of this prospective new member of our family. Therefore I gave gracious answer to the request of my twelve-year-old boy, and wished him success. The day was young, not yet schooltime, when he made his appearance with a wee doggie hardly able to stand on his little wobbly legs.

We had wished for a shepherd dog to go with the team, and so the slight traces of shepherd blood in the new pet encouraged us to choose for him the name of Shepherd—"Shep" for short. We were often asked the name of his breed, and answered truthfully, "pure mongrel."

"See, Marmie, his mother and his brother and his sister were all frozen to death that fearful cold night and the man wanted me to carry him right away. So cannot I leave him in the house while I go to school?"

It was the entering wedge. The doggie was in, to remain. Jennie and I could not forget the hard experience of the poor little creature. We made him the softest bed, in the warmest corner, and fed him with warm milk and every known dainty relished by puppies. Jennie's experience was a great help and went far beyond mine. Both our hearts had opened wide to the little motherless tot. How the little thing did grow! Such a little while before he was running all about the house, growing in strength, and, alas! in tendency to mischief of every variety.

"You must expect *that*. To bring up a puppy requires endless patience," was the consoling information Jennie and I received from all sides. We decided before long that the truth was stated in very mild proportion.

(*To be continued*)

WISHES

I wish my eyes were big and blue,
And I had golden curls;
I wish my legs were fatter, too,
Like other little girls'.

I'd love a dimple in my chin;
I wish my mouth were small—
And oh, the way my teeth fit in
I do not like at all!

But Daddy says he really thinks
That when I get my growth,
I'll look like Mother. "Cheer up, Jinks!"
He says, and hugs us both.

How very splendid that would be!
I wonder if it's true—
For Mother says that she can see
I'm *Daddy*—through and through!

And they don't look alike one bit;
It's queer as queer can be
That I *can* look like both, and it
Just makes me look like me!

And when I wish my hair would curl,
And that my eyes were blue,
My Mother says, "No, little girl—
For then you'd not be you!"

Harper's Magazine. —*Edna Kingsley Wallace.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

ALL SOULS CHURCH, CHICAGO

During the absence of Mr. Jones on his usual "March Escape" we have this year been peculiarly fortunate in having Miss Zona Gale of Friendship Village fame bring to us four of her sermon-stories. These she read to us in a simple, modest way that won hearty respect and love for the woman, and deep appreciation of the sermon quality contained in each of these homely tales.

The Service March 29th was a meeting "In the Interest of a Better Chicago; a Nobler Manhood and Womanhood and a Holier City," local politics considered from a high plane. The meeting was addressed by Mrs. Charles W. Thompson, Mr. John C. Kennedy, Mr. Charles Merriam and Mr. Allan Hoben and also Miss Marion Drake, who reported cheerfully and hopefully on the plucky uphill fight that is being made against organized vice and political corruption as found in the First Ward. Mrs. Harriette Taylor Treadwell presided, the congregation, which filled the Auditorium, joined the Sunday School children in singing National Hymns, and everybody went home with an enlarged sense of the ethical elements in high citizenship.

Last Sunday Mr. Charles E. Beals preached on "The Men Ahead of Their Times," and illustrated his text by many examples, running through the ages from ancient to modern times. Of the many appreciative words regarding the pastor of All Souls Church, and the rapidly increasing scope of his work in Lincoln Centre, the city and the nation, it is not for us to report in the pages of UNITY.

It was with keen regret that we realized that this was practically the farewell appearance of Mr. Beals, who has represented the International Peace Interests in Chicago for several years and who is about to return to the East to live. He is of the fearless, earnest kind of men that we need in our metropolis, and the loss of such a man in any community cannot be measured. Wherever he may go he carries with him the affection and gratitude of All Souls Church, and wherever he may be we know there is a valiant champion of truth, righteousness and love in the world,—freedom, fellowship and character in religion.

And so, when we smile back at our beloved pastor on next Sunday morning as he stands among the Easter flowers, we will remember gratefully the hundreds who have during his "March Escape" listened with joy to his voice, we will remember the good things we have had had in his absence, and thus be better prepared to aspire, to worship and to work, with a stronger spirit of "togetherness" than ever before.

A. L. K.

The Editor of UNITY returns home in time for the Good Friday meeting. The following announcement has been circulated in the parish:

SUNDAY SERVICES

April 12. *Easter Sunday.* Mr. Jones will conduct the Easter service and preach on the following topics for the remainder of the season:

Why Go to Church on Sunday? Or the Helpful Elements in the Social Sanctuary.

I. April 19. *The Bible Lesson.*
II. April 26. *The Hymn.*
III. May 3. *The Prayer.*
IV. May 10. *The Sermon.*
V. May 17. *The Offertory.*
VI. May 24. *The Social Benediction.*

May 31. *Our New Recruits for Democracy.* A Decoration Day Sermon.

June 7. *Mothers.* A Peace Day Sermon.

June 14. *Flower Festival.*

For the benefit of those who cannot come to church Sunday mornings, a series of Sunday afternoon vesper services will be held, beginning Easter Sunday, April 12, 3:45 o'c., consisting of an organ recital for fifteen minutes, a simple song service, and brief talks by Mr. Jones on the following topics: 1. The God I Worship. 2. The Jesus I Honor. 3. The Bible I Revere. 4. The Heaven I Hope For. 5. The Hell I Fear. 6. The Church I Belong To.

Good Friday. April 10, at 8 p. m., the usual Good Friday Memorial Meeting will be held in Emerson Hall. On Easter Sunday the Sunday School joins with the congregation. Babes are christened, and the right hand of fellowship extended to new members. The following is the Bond of Union of All Souls Church:

We join ourselves together in the interest of morality and religion, as interpreted by the growing thought and purest lives of humanity, hoping thereby to bear one another's burdens and promote truth, righteousness and love in the world.

To all of the above services everyone is cordially invited.

—A. L. K.

POLISH IMMIGRATION

The subject of Polish immigration in the United States, with special reference to Chicago, in the Immigration Class at the Abraham Lincoln Centre during the past season, was discussed in an address by the city attorney, L. N. Piotrowski, himself a Pole. Mr. Piotrowski gave a brief outline of the history of his people beginning about the tenth century, when they were first Christianized by missionaries from Rome. The Poles, Russians and Bohemians belong to the central and eastern part of Europe. The Poles are mostly Roman Catholics, while the Russians are Greek Catholics—and this difference of belief has caused much trouble among them.

Poland before the first partition was one of the greatest nations in Europe, having an area of 285,000 square miles—almost 80,000 square miles larger than Germany.

There were two causes for the fall of Poland, first, there was no middle class, there being only the nobility and the peasantry, consequently there were no mercantile activities and the people were at the mercy of Jewish and German tradesmen. A second cause was the election of the Kings by the nobles who composed the senate. An unanimous vote was necessary to elect, and much scheming and bribery was resorted to by the rival factions at each election. Certain great reforms were instituted in May, 1791—and had they been worked out Poland would have been today, in the opinion of the speaker, a power in the world. Neighboring nations grew fearful of the possible power of Poland and called upon Russia to check its growth. The result was that in 1795 the political independence of the country was destroyed. A revolution started in 1831 failed for need of capable leadership—and it was then that emigration to France, Turkey and America began.

From 1855 to 1860 quite a colony settled in Texas, near Galveston, and a similar group in and around Milwaukee, Wis., where there are now 80,000 of them. They are scattered throughout the state and own many farms.

Of the 300,000 Poles in Chicago the largest settlement is on the south side. They are now a power to be reckoned with politically, having near 50,000 votes. About 95 per cent of them are Democrats, though at the close of the Cleveland administration many became Republican on national issues, while re-

maining Democrats in local politics. They are as a rule progressive in their ideas, but did not vote with the party of that name in the last presidential election, as they had in Woodrow Wilson a Democrat too good to turn down. They are held back by church and priest from any Socialist tendencies.

Having political and economic reasons for emigrating from the old land—on account of oppression by Russia, and the attempt to Germanize them by Prussia—they easily lose their allegiance. Still there is a dream among them that some time in the dim future they may again possess their ancestral lands, and become a nation. They are a chivalrous people and very religious, always quick to "defend the faith." Though mostly of the Roman Catholic faith, there are some Lutherans and Calvanists among them, and it is interesting to remember that there was an early Unitarian movement in Poland, and there are to be found some agnostics among them still. They feel the children must have a religious training and as that is not offered in the public schools of this country, they see to it that certain school years are spent in the parochial schools, where also they can learn their native language. When a Catholic Pole marries outside of his religion he is ostracised, as is also the case in the old land if he voluntarily sells his land. The Reichstag made a law compelling them to sell their estates and if they refused the land was condemned. When a foreigner marries a Pole of either sex, he or she becomes a Pole.

They are an industrious and thrifty people, and no foreign nationality in this country has a larger percentage who own their own homes. With the first money saved the wife and family are brought over—then a lot is bought and a shack built. The menace to them in this country is the liquor business and the drink habit. They are not given to habitual drunkenness to any large extent, but the brewers make it easy for them to become saloonkeepers. These Polish saloons become then the gathering places for the neighborhoods in which they locate, and soon the bad liquor demoralizes both sellers and buyers. "What can we do to Americanize the newcomers?" asked the speaker. See to it, for one thing, that the saloon business is in the hands of men of character. For another thing use every endeavor to settle the Polish immigrants on the soil, as they are by nature fond of the agricultural life. Once they are met by friends in the cities, and find employment in factories, it is difficult to move them out into the country.

Mr. Piotrowski had just returned from Washington where he represented the Polish National Council, in appearing before the Congressional Committee having the educational test of the Immigration Bill in charge. He predicted the Bill would pass because of the pressure brought to bear by the labor movements, and also by those who fear a growing Roman Catholic strength in the government. In closing he spoke of the interest taken by the women in their newly acquired citizenship.

Reported by—

ADDIE E. BENNESON.

The year 1792 is therefore not so remote from the year 1912, because unless we can continue to consecrate this great continent to a higher level of spiritual life we may some day regret that it was ever discovered. We may some day feel that it is a disgrace to have had a free field in which to do new things, and yet to have failed in doing them in the very hour of trial and crisis. I have sometimes thought that the true American vision is fresher in the eyes of many an immigrant than it is in the eyes of men born in America.

Woodrow Wilson.

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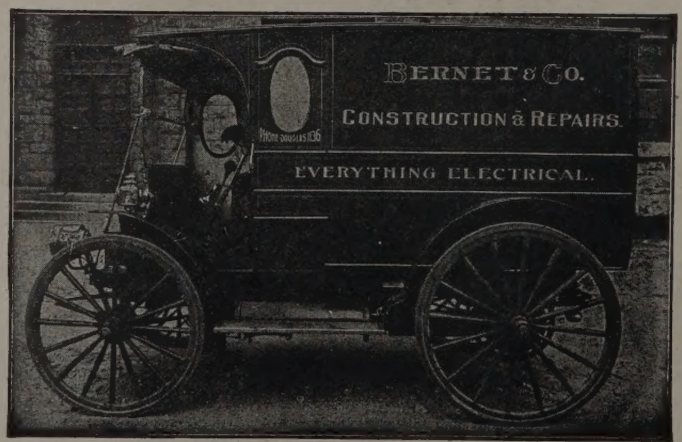

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Coffee

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